

# THE CHRISTIAN CENTURY

Vol. XXXIV

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Number 11

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

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## The Evangelistic Note

### THE CHURCH MUST GROW OR PERISH.

Modern conditions have made the recruiting work of the church more important than ever. Population shifts far more rapidly. The average city neighborhood in Chicago changes fifteen per cent each year. A certain typical suburban church with two hundred members has but thirty people who were members ten years ago. The church that does not continually add to its membership will utterly waste away in a short time.

While the importance of the recruiting task has grown, the skill of the church in recruiting has waned. The popular methods of fifty years ago still persist because of a belief that they are the easy, not to say only, way of doing this work. Yet every successful pastor knows perfectly well that his accessions to membership are not coming in the old way, but by brand new processes.

Especially has the change in theological emphasis seemed to cut the nerve of evangelism. When men were *rescued* instead of being *saved*, to use a pregnant phrase of Dr. Shailer Mathews, the presentation of the message was simple. Now the old-time materialistic hell is a joke, and the preacher is jeered who tries to present it as an object of terror to the people. The modern man is to be saved and not to be merely rescued.

★ ★

Modern religion has grip and power and it must find new methods of recruiting the churches that live by its principles. Already these new methods are making their appearance.

A scientific theology recognizes the pivotal place which the child occupies in the scheme of religious development. The statistics of the church show that ninety per cent of the members came in when they were under eighteen, even under a system that did not properly evaluate the religion of childhood. In the future the percentage will be even higher.

The church that does not duly impress the teachers in the Sunday School with their evangelistic duties is failing in one of its most fundamental tasks. It will be a matter of shame to a Sunday School in the future which does not encourage its children to take a definite stand for Jesus Christ. These children should be carefully prepared for a decision by the pastor.

Recruiting among adults is largely the task of enlisting to definite service people who have made a profession of faith and have fallen away. Some of these feel that they have served their time. They have moved out to the suburbs to rest. They want to look around a little and see the different churches. It is not long until they are engulfed in worldliness and lost to all sense of definite responsibility to the work of Jesus Christ.

These people are often hard to interview. They must be bombarded through the mail with carefully

prepared letters. Sometimes they are to be reached through the columns of a newspaper where the churches will preach the gospel with hired space. The whole community must be saturated with the idea that we need our churches, and that if they are to go on people must belong to them and support them. The Christian without a definite and active relationship to the church is to be looked on as a "slacker."

The church that learns to use the personal work of its members has a most powerful means of recruiting for this class of people. A certain ladies' aid society finds its chief work not in giving dinners, but in looking up the new people of the community and learning their attachments. Another church has a group of consecrated men who meet once a week and accept assignments of definite work in reaching the people who are without church affiliation.

★ ★

Certainly the church cannot any longer neglect the internal conditions of its own corporate life. When people were being rescued and not saved, it did not matter much what the church was, for one could escape hell in almost any kind of church. Now that people are seeking the biblical kind of salvation, the character of the church group is of enormous importance. Are there not churches in which a man would be damned? How could one be saved in a church where the quarrels and troubles obscured the Christian injunctions to love and holy living?

The most important element in the recruiting work of a church is the spirit of the church. There are some large churches which want only the "best" people, as these are known among the four hundred. There are narrow churches that want nothing but bigots. But the true church of Jesus Christ which has a catholic ideal of fellowship and which stresses the "whosoever will" of the gospel will find many ways of getting hold of the people for the service of Christ.

There is no season when the church should cease to be evangelistic in spirit; there are seasons when it is easier to win people. Just now the older historic churches are holding confirmation classes and giving lectures to people not members. The air is charged with religious interest. Perhaps there is no time in all the year when a church can so surely draw the net and have reward for its labor as now. Special opportunities justify special efforts and special methods.

The man with the modern message should have the apostolic zeal to propagate his view of religion in the world. The religion that survives in the midst of the clash of creeds and the war of ideals in our modern life will not be of a non-evangelistic sort. Let Paul be our model. He claimed the utmost freedom in his theology, but coupled it with the deepest devotion in seeking to win the world to the truth of our Lord.

# EDITORIAL

## LENTEN DEVOTIONS

**T**HE Protestant revolt against the church year was carried to great lengths. There have been, even in our generation, some prominent ministers who refused to observe Easter because every Sunday was an Easter. Christmas with its joy and gift-giving was regarded as pagan by not a few. For the rest of the church year there was ignorance and neglect.

For the saints' days and like observances of the medieval church the Protestant is apt to continue to have scant interest. There is no reason, however, why essential Protestantism should not cooperate with any movement that means greater penitence, prayer and works of piety. We have had our own special seasons, chiefly those connected with the revival. Lent is only an annual revival which comes at a fixed time in the calendar.

The forty days before Easter are now largely recognized by the entire community. The press and many other moulders of public opinion plan to help on the movement for a deeper piety at this time of year. The wise Protestant leader will use this period of awakened religious interest for his own purposes.

The season is particularly favorable for the instruction of the children of our Sunday Schools preparatory for their reception into the church. It is a time when one may secure greater faithfulness of attendance at worship on the part of the members of the church. Bible reading, prayer and the life of meditation may be urged with greater success in this season.

With the great distractions incident to our enormous wealth and our increased worldliness, there should now be an increase in effort on the part of the church to counteract all the paganism that is in our hearts. The church cannot meet its new problems unless its spiritual life is warm and true.

## THIRTY-FIVE YEARS OF LEADERSHIP

**F**OR thirty-five years A. McLean has served the Disciples of Christ as a missionary leader. In that period the Foreign Christian Missionary Society has grown from humble beginnings to an organization having an income of more than a half million a year.

The task which has been performed by this man has been one of the most onerous ever given to an apostle of a new idea. The Disciples were for a long time opposed to foreign missions on principle. Later a provincial-minded idea of expediency led them to continue their indifference to the world's redemption. Thirty-five years ago no statistics of missionary work ever mentioned the Disciples of Christ among the world forces. Today our place is an honorable one.

The success of our venerable missionary leader is one that has rested on a thoroughly religious basis. He has not known the tricks of the orator, nor the subterfuges of a mere promoter in setting forth to us our world duty. His appeal has been to the Scriptures and to our own conscience. He has shamed us with the stinginess of our giving, he has awed us with a vision of the world's need, he has made our hearts bleed with the stories of the sorrows of those who live without Christ.

We could well imagine that long ago A. McLean took the motto, "This one thing I do." He has stood as the symbol of a single idea. Without denying the value of other Christian interests, he has found his entire life organized around a single task, to lead the Disciples of Christ to an adequate participation in the work of giving the world the gospel of Christ.

Our missionary leader is a growing man. He goes to the great gatherings of experts. He is informed on the literature of his subject. He has traveled in mission lands. Living after this fashion, he will continue to exercise leadership so long as he has strength to do his work.

It will be a good fortune for the Disciples if he is spared for many years yet in his productive service in behalf of the unsaved world.

## A RAILROAD PRESIDENT ARRESTED

**M**OST of the railroads of the country have long since bowed to public sentiment and no longer undertake to do an illicit liquor business in dry territory. Among the recalcitrant roads is the New York Central.

William H. Anderson, superintendent of the New York Anti-Saloon League, not willing to trust hired detectives, got aboard a New York Central train recently and bought a bottle of whiskey and a bottle of brandy while the train was going through dry territory. He stepped off the train and swore out a warrant for the arrest of Alfred H. Smith, president of the New York Central Railroad, in Glenville, Schenectady county. In order that the railway president should not be unduly humiliated, this official was given time to appear at the court voluntarily.

The whole trend of public sentiment these days is that "wet" agents shall not be allowed to nullify "dry" laws by invasion of the "dry" territory with "wet" goods. It is the same issue as that which confronted the north just prior to the civil war. The Fugitive Slave Law really opened the doors in northern states to the invasion of slavery, an institution that was obnoxious to them. The abolition of slavery was the answer that was given to this effort.

The government has recently rid itself of complicity in violating local prohibitory laws. It is now impossible to use mail or express either to advertise alcoholic liquors or to deliver them. When public sentiment has driven the government this far, it will never tolerate the violation of the liquor laws by a railroad.

The difference between Alfred H. Smith and a boot-legger is favorable, on the whole, to the boot-legger. The latter supports a family by means of an illegal business. The former only increases the dividends of a corporation.

## THE PASTOR AS A MISSIONARY LEADER

**T**HE responsibility of the pastor for the attitude of the local church toward missions is great. In the case of a long ministry, it is to be expected that a church will become loyal and enthusiastic to the work of world evangelization if the pastor is faithful to his duties.

The pastor has a duty in the missionary education of his church. No group of Christian people can be ex-

pected to be enthusiastic concerning missions unless they are well informed. Church papers, missionary magazines, tracts and study books now provide a great body of the most helpful missionary information. The pastor should lead his people to a knowledge of this literature. His sermons should find many of their most telling illustrations from the achievements of mission fields.

Then the pastor must create a background for missionary giving by teaching the great Christian doctrine of stewardship. Only the people who believe that their wealth belongs to God will give to missions as they should.

It is always the duty of the pastor to lead in securing workers for the world task. The preaching of missions appeals to the heroism and devotion of the young people of the churches. They need only intelligent guidance that they may become consecrated missionaries of the cross.

The pastor's greatest service is in furnishing the spiritual background to the whole enterprise of missions. He must know how thoroughly the Bible is a missionary book. He must enter into the prayer spirit which has possessed the great missionaries. When the people are led to see how fundamental the missionary cause is to the whole work of God in the world, they will choose to be fellow-laborers together with God.

### THOU SHALT NOT KILL

**A** MOTHER in England, when her son told her he was going to Chicago to carve out his fortune, said: "You are sure to be killed." The reputation of the great city by the lake had spread to England. It had become known on the other side of the water as the city where it is easy to kill. Chicago had several times as many murders last year as did London, although the latter city is three times as large as Chicago.

America, as a whole, is a place of easy murder. Bad as the conditions are in the cities, in some sections they are even worse in the country. The rate last year for each hundred thousand of population in thirty-one larger cities was 8.3 in 1915. In New England it was 2.9. In the western states it was 10.6, and this was exceeded by the rate in the south, where the rate was 13.1.

There are a number of reasons why murder has flourished in this country. We are relatively a new people. We have a great conglomeration of races, which are in some cases very antagonistic to each other. The spirit of individualism in the country is very high. The respect for law is very low. We are still very raw and undeveloped as compared with the older civilization in Europe.

Perhaps the chief reason for the commonness of murders here in this country is to be found in our legal system. In no country in the world is a man charged with crime given so many loop-holes by which to evade paying the penalty for his crimes. In all large cities there are attorneys of evil reputation who fatten upon the successful defense of criminals. Our courts are slow and uncertain.

Graft among the police also results in the failure to catch criminals.

We need in America a new sense of the infinite value of human life.

### R. C. CAVE REINSTATED

**F**EW incidents in our recent history have been more dramatic than the recent reception of R. C. Cave back into the Disciple church in St. Louis, from which he was excluded twenty-seven years ago. Mr. Cave was at that time preaching on some difficult Old

Testament problems which are now rather commonplace with us. He insisted that the character of God was not adequately set forth in some of the stories of the Old Testament characters. For these views he was compelled to seek more congenial fellowship.

In returning to the fellowship of the younger years, R. C. Cave declares he has not changed his views. Has the church, then, changed? Chiefly in the matter of tolerance. Tolerance is a larger principle than is any method of biblical interpretation.

The tardy righting of a wrong done in the long ago brings to all of us a certain sense of shame. It ought to make us consider what a burden we are laying up for ourselves at the end of another quarter of a century of history. By that time the battle of a modern method in religious study will be beyond debate. Few communities will be so belated as to refuse recognition to a point of view which even now makes up the equipment of practically all university trained preachers. Twenty-five years from now we shall be seeking out one by one the men who have been publicly flogged in our newspapers and making what reparation we can to them.

Meanwhile, the brotherhood has lost a large and important part of the life of R. C. Cave, and the branded preacher lost much in going out among strangers to try to do his life work. These losses have no compensation unless it be in the clear recognition that heresy-hunting is no part of the business of true Disciples.

If R. C. Cave had been wrong in his opinions, we needed nothing but the truth to bring them to naught. If he was right in many of his ideas, we have only vainly fought against God in opposing them.

### THE HUMAN SCIENCES AND RELIGION

**W**HEN science was operating quite exclusively in the field of biology, men sometimes felt that religion and science were working at cross-purposes. In these days when so much of scientific inquiry is at work in the human sciences, it becomes clear that science has become one of the most valued allies of religion.

We have the new science of society which has grown up within the past generation and is just now being recognized as a true science. Its work has resulted in showing how truly religion has a place in the various societies of the past and by presumption establishing a place for religion in society in the days to come. The service of the church has been made richer and better by reason of the light which has been thrown upon the function of the church by the great social students of the age.

The study of psychology has made ready for the study of religious experience. It is now many years since Starbuck made his initial venture in this field and was followed by James, Coe and many other eminent investigators. This study of the psychology of religious experience has revealed the various possibilities of Christian development, stamping some as desirable and some as undesirable. Probably no one discipline has so shaken the practice of evangelism in the church or so much strengthened the educational method in religious work, as has this.

Anthropology, dealings as it does with human origins, helps us to understand the great instincts that move people about us. The pastor in his parish prob-



lems often finds a human situation illuminated when it is brought into relation with the primitive interests of the race.

In view of these facts, one must be very much be-

hind the times to talk of a conflict between religion and science. Science has greatly enriched modern religious life. And, on the other hand, it can be successfully maintained that the religious spirit has helped science.

## The Higher Criticism

Tenth Article of the Series on the Bible

By Herbert L. Willett

**D**URING the past century the books of the Bible have been subjected to searching examination as the result of what is known as the critical method. That activity arose as the result of the general scientific movement with its appeal to fact and its rejection of tradition. The discovery of glaring errors in historical or semi-historical documents relating both to political and religious history, sharpened the interest of inquirers to apply some method of discrimination to a wide range of ancient writings. The discovery by Valla of the false decretals and the spurious donations by which validation was apparently secured for ecclesiastical pretensions, stirred the scholarly world to further research. The nature and trustworthiness of many types of literature inherited from classic periods came under scrutiny.

It was inevitable that soon or late this process should be applied to the Old and New Testaments. The purely scientific concern for the correct tradition was intensified in the case of the Scriptures by religious considerations. It was to be expected that such activity would arouse apprehension on the part of those who had no reason to question the familiar theories of biblical authorships, dates and values. The form in which the Bible was received by the church in the eighteenth century, and the views then held regarding its literary history, were considered authentic, authoritative and final. To only a few biblical scholars had there occurred such questions as are today the commonplaces of careful Bible study. Something of the work of the textual critic has been indicated in the last study. Upon that foundation it was necessary to set the task of literary and historical investigation. To some this seemed unnecessary and irreverent. But it becomes increasingly evident upon study and reflection that in the Bible the student is dealing with a human literature which has the common characteristics of all literary work.

### NECESSITY FOR INQUIRY

It is clear, then, that inquiry into the structure and peculiarities of this literature is inevitable. Only timidity and submission to traditional opinions could inhibit from such a task. The merest reading of some books of Scripture shows that they are made up of two or three wholly unrelated parts which were probably at one time separate books; and others are seen to be compiled from various sources by editorial activity which has in turn become responsible for additions to the original material. The frank recognition of these facts is in no way disturbing to the faith of any believer in the value of the Scriptures as the highest literary expression of the will of God. Since these qualities of combination and expansion are evident in other kinds

of writing, why should they discredit a set of documents which have proved their ethical and religious value, not only in spite of, but, in some considerable degree, because of these very qualities of human workmanship?

The Old Testament came into the possession of the Christian church carrying certain assumptions and traditions regarding its origin and structure. Jewish opinion asserted that its books fell into three groups of distinctly different value and inspiration. There were the five books assigned to Moses; the authoritative standard of doctrine and conduct, and the object of far-reaching and luminous labors of commentation. There was the body of prophetic writings, highly valued, though not to a degree approaching the reverence in which the torah was held. The traditions regarding the authorship of such books as Samuel, Isaiah, Zechariah and the like were regarded as authentic and satisfactory. Then there was the collection of miscellaneous writings which included all the books left over from the two previous lists. Here again tradition was free to insist upon certain sacred names as those of recognized authors. The Davidic origin of the Psalms, the Solomonic authorship of Proverbs and Ecclesiastes, the exilic date and authenticity of Daniel, were not questioned, either in the later Jewish community or in the early Christian church. It was not painstaking inquiry on the part either of Jews or Christians that validated these documents; it was only the fact that no one ever suspected any occasion for question regarding these matters. If there still remained in scribal schools the echoes of recent controversies over Ecclesiastes and Canticles they were soon forgotten in the multiplying labors of Talmudic commentation and Christian evangelism.

### FREEDOM OF THE REFORMERS

There was little effort to question these early opinions for centuries. It should be noted, however, that the obscure spaces of both Jewish and Christian history, lying between the first and fifteenth centuries, were not without fruitful work in the field of biblical scholarship, and now and then there were voices raising casual but not insistent questions regarding the ancient traditions. This process of inquiry was greatly stimulated at the period of the Reformation by the light into which the Bible was thrown as the Protestant source of authority over against the papal claims of the Roman Church. The reformers used the Bible with the utmost freedom, giving little heed either to Jewish or Christian notions regarding dates and authorships. One is astonished to see how radical were some of the views advanced by Luther and his contemporaries as compared with the timid conservatism of the second gen-

creation of reformers, with their favorite doctrine of verbal inspiration. But still the modern discipline of the literary and historical criticism of the Bible was yet to be born. It could only come to birth as the child of the new spirit of scientific and historical inquiry that sought to test all the facts in these fields, and to hold fast only to that which could prove its worth.

The modern method of literary criticism of the Bible arose first out of the unrelated but similar inquiries of such investigators as Astruc, Colenso, Simon, Spinoza and others. The attention of these men was attracted to certain literary phenomena in Genesis and other portions of the Hexateuch. The variations noted in the use of the divine names in the early chapters of Genesis, the apparent presence of two different narratives of such events as the creation, the deluge and many incidents in the patriarchal stories, led to the gradual adoption of the documentary hypothesis, though not without ebbs and tides of opinion, and the rise and fall of other theories such as that of the "fragment" hypothesis. These workers, and those who followed them in this field, men like Ewald, Kuenen, DeWette, Stade, Vatke, Wellhausen, Hupfeld, Budde, and a distinguished company besides, attacked the various problems that arose when once the spirit of inquiry was fully released. They did not come to their task for the purpose of challenging and discrediting the traditional views, nor, on the other hand, with the motive of their defense. Rather they came to seek the facts, knowing that whatever were the results obtained by a process carried on in that spirit, truth and religion would profit thereby. Already discredited in its very beginnings is the labor of any man who undertakes the work of criticism merely for the purpose of establishing a preconceived opinion, no matter whether it be conservative or radical. It is only in the atmosphere of free and unbiased research and with the conflict of opinions which is sure to follow any new proposal that the best values of Scripture and theology emerge.

#### FEAR OF CRITICISM

Thus criticism is both destructive and constructive. It signifies the removal of those things which can be shaken, that the things which cannot be shaken may remain. In all of its earlier stages it is sure to be destructive and alarming. It appears to be an audacious digging around the roots of the tree of life. In the Christian church it has brought dismay to multitudes of souls firm in the belief that their inherited and traditional views of the Bible were identical with the very nature of the divine revelation, and that any modification of such views was heretical and inexcusable. But that sentiment passes away as the discovery is made that the critical inquirers have no personal ends to serve, but are only searching for facts. And in the end of the day it becomes clear that as the result of the critical process the Bible has gained immeasurably larger values, and is shown to rest not on heaps of sand, but on mountains of rock.

If it has been proved in the process of critical inquiry that the book of Joshua is a part of a six-fold unit called the Hexateuch, which has taken the place of the former five-fold Pentateuch; that Moses is only a common denominator for the legislation of Israel, rather than the lawgiver which later Hebrew tradition made him to be; that there are four documents in the Hexateuch almost as clearly differentiated as are the

four Gospels of the New Testament; that the prophetic and priestly histories are compilations made up from various sources and with differing values; that the Psalms are Davidic only in the sense that the first king of Israel was believed to be a musician and a patron of the music of the sanctuary; that it is questionable whether we have any literary material which directly represents Solomon; that the Book of Isaiah is made up of at least three different bodies of prophetic material from different ages of the national experience, and manifests in addition the results of editorial work to a marked degree; that the Book of Daniel is in no sense a work of prophecy, and that it assumes, for purposes of apocalyptic persuasion, the name and character of Daniel; that the four Gospels are anonymous, and give clear evidences of the usual literary relationships; that the common authorship of the fourth Gospel and Revelation cannot be maintained; that the Pauline authorship of Hebrews is no longer defensible, and the relation of the Apostle to the Pastoral Epistles is improbable; if, let it be repeated, it has become evident that these are among the conclusions to which painstaking and accurate scholarship has been led, the result is not the discrediting of these portions of the Bible, but rather a closer approach to their true origin and purpose. No part of the Bible gains in value merely by being assigned to some distinguished moral leader of the past; its value lies wholly in its own message and urgency.

It is the function, then, of the literary criticism of Scripture to raise inquiries regarding the integrity, authenticity, credibility and historical value of the documents which make up our collection of sacred writings. One wishes to know whether a book like Nehemiah or Matthew is a single document written by one author, or is an amalgamation of different works, a composite of various strata of writing. It is also natural that one should ask whether it seems probable that the name attached to a given book like Samuel or the Song of Songs or James is the name of the author, or the hero, or is a mere literary device. One makes inquiry, furthermore, whether the statements made in a biblical narrative can be trusted, as in the cases of the healing of Naaman, the Syrian, and the recession of the shadow on the dial of Ahaz. These are not inquiries which are devised for the purpose of discrediting any document, biblical or otherwise. They are the inevitable questions which any thoughtful reader raises regarding the objects of his study. Criticism, therefore, is judgment, discrimination, investigation, and when properly pursued it has always the value of eliciting the kind of knowledge desired regarding the materials under examination.

#### BIBLE WRITERS AS HIGHER CRITICS

It must not be supposed that the process of literary criticism is wholly new and unprecedented. As a matter of fact, the Old Testament presents an amazing amount of critical work on the part of the men who were concerned, though unconsciously so, in its literary preparation. In the ninth century before Christ the schools of the prophets in the Judean sections of Palestine prepared and circulated a prophetic narrative of the early days of the world and of their own Hebrew people, setting forth certain conceptions of God and certain ideals of the moral life. A century later the prophetic group in the northern kingdom, apparently fully acquainted with the document which their earlier brethren of the

south had published, issued another narrative covering much the same ground so far as period and incidents were concerned, but correcting the earlier views in a number of important details. They were dissatisfied with the anthropomorphic character of God in the Judean record, and with certain types of morality which had there passed without criticism. They made free use of their undoubted right to revise and alter the previous interpretation of the ideals and institutes of their nation. They performed—these Ephraimite prophets—the high and impressive task of literary criticism. They had the advantage of the contemporary teaching of great spiritual leaders like Amos and Hosea, and just as these prophets did not hesitate to call in question the moral standards complacently accepted by previous teachers like Samuel, Elijah and Elisha, so these writers of the Ephraimite group laid emphasis upon the new ethical principles which awoke in their souls and emerged in their preaching.

In the next century there came the long days of darkness in Judah under the rule of Manasseh. Priests and prophets were almost entirely cut off from the privilege of public ministry. The times were evil. It was clear that the older religious customs and standards were insufficient. In the light of the hard experience of their time these consecrated men seem to have undertaken the task of restating the institutional forms of Israel's life. They had before them the prophetic documents of their earlier brethren, both of the Judean and the Ephraimite schools. They had in hand the laws of the Book of the Covenant. But manifestly these were insufficient, and to that extent they were wrong. With a diligence and zeal that win the highest admiration from the student of that period of Hebrew history, they set themselves the task of criticism and revision, of expansion and elimination. The document which they produced and which later became the authoritative standard of the Josian reformation was a drastic criticism of the former ethics and religion of the nation. The most interesting feature of this great critical document is the fact that it claims and everywhere assumes the sanction of the Mosaic spirit, with the conviction that if the classic lawgiver were at hand these were precisely the strictures he would make upon current theory and practice, and these the new institutes he would issue for public guidance.

#### THE PRIESTS AS CRITICS

Nor did the process of criticism end here. The exile dispersed the most intelligent and resourceful Hebrews through the east. In the downfall of their government and institutions they saw the chastising hand of God. It was a natural inference that something was wrong with the previous religious life of their people, and that a more extensive and far-reaching scheme of religious activities was essential to their national revival. The years of the exile would not have been far advanced when this process began. It is seen some distance on its way in the ideal code of Ezekiel. It is still further developed in the "Holiness Law," though on somewhat different lines. It came to its full expression in the great Priest Code which radically revised and corrected all hitherto accepted standards of religious practice. Here was criticism in its final legal form, so far as the codes of the Old Testament witness. Those workers of the fifth century B. C. not only revised and changed the laws of their nation, but they

rewrote its history, evidently regarding the prophetic narratives of earlier times as entirely insufficient and misleading. And no one who compares the priestly narrative with its prophetic predecessors need be told how much more dignified and authoritative is its interpretation of the divine character, and how much more satisfactory its ethical standards than those of the Judean and Ephraimite writers.

And if one wishes to see this critical process in its final form he has but to study the work of those later editorial workers, who combined with skill and discretion these various strata of material into one continuous story, which everywhere emphasizes by admirable arrangement of details the supremacy of the priestly ideals of ethics and religion.

There are many evidences of the like spirit and activity in other sections of biblical literature. They may be seen in that anthology of devotion, the Book of Psalms, whose various editions and editorial revisions are plainly marked in our present Psalter. A similar work of criticism was performed by the Hebrew collectors and editors of such books as Isaiah, Jeremiah, and Zechariah. One need seek no further for ample justification of literary criticism in the domain of biblical literature, even long before the scientific and historical motives had emerged to expression. And one is always interested in the air of freedom with which all these biblical workers exercised their function. Each generation regarded itself as the sole judge of what was wisest and most expedient in the handling of the sacred writings of the past. And each regarded this freedom as in no way inconsistent with that high sense of loyalty to the writings themselves which were in part taking form under their hands.

#### THE METHOD OF JESUS

It is not without value to note the attitude of Jesus toward the Scriptures and his superb freedom in their use. He was nourished upon those books which we call the Old Testament. He quoted from them as if they were the ever-present background of his thinking. Yet he used them as if they were plastic to his touch. He did not hesitate to show their limitations while he pointed out their value. He contrasted the laws of Israel with his own ideals, and maintained that the latter were permanent and complete. To be sure he did not discuss nor question the traditional dates and authorship of these documents. If he knew more of the facts than his contemporaries, he wisely applied the law of accommodation, or purposely declined to raise questions which had no value for religion or conduct. But in all other regards his was the attitude of a reverent critic of the sacred Scriptures, and under his interpretation of those ancient documents men's hearts burned within them as they talked with him. The purposeful criticism of the Bible in all its parts may justly claim the example and authority of the Master himself.

It would be engaging study to pursue step by step the path of biblical inquiry during the past century in the company of those devout and scholarly men who have labored nobly to disengage the Bible from the ceremonies of traditional views. Against these men and their published results a volume of protest was raised by those who were disturbed in their comfortable biblical ideas. It was charged that these critics were disturbers of the peace, that they undermined the citadel of religion, that they spread the spirit of skepticism,



and that they denied the divine character of the Bible and of Jesus. No doubt, all these charges could be sustained in individual cases. But time has greatly reduced the spirit of opposition to literary and historical criticism. Today the voices of antagonism are growing fainter, and are for the most part reduced to the circle of provincial theology and a futile section of the religious press. The process has vindicated itself by its results. The work of criticism has made human and convincing the story of the Old Testament. The prophets and apostles no longer look at us from the dim, unworldly heights of the Sistine Chapel in Michael Angelo's portraits, but from the nearer and more sympathetic levels of Sargent and Tissot.

#### THE VALUE OF THE HIGHER CRITICISM

The work of the Higher Criticism is not completed as yet, though the main lines of its affirmations have been established. It is rather in some of the details that work still remains to be done. Along the broad frontiers of biblical literature its results are accepted, and the great Christian public is well on its way toward complete conviction of its outstanding results and a calm and assured employment of its findings. It is difficult any longer to stir up controversy over the process. The odium once attached to those concerned with it has largely receded. On the foundations laid by the work of devout scholars in this field are building the impressive structures of a rational theology and religious education. The age of apprehension is passing. Our children will not have to fight the battle for freedom

through which the present generation has been passing. The critical spirit that has given reasonable and convincing explanation of the physical universe has provided us with an equally satisfactory interpretation of the Word of God.

The Higher Criticism has forever disposed of the fetish of a level Bible; it has destroyed the doctrine of verbal inspiration; it has set in proper light the partial and primitive ethics of the Hebrew people; it has relieved the church of the responsibility of defending ancient social abuses which received popular and even prophetic sanction in Old Testament times; it has made faith easier and more confident; it has helped the world to turn from the imperfect views of an adolescent stage of the race to the satisfying ideals of our Lord; it has enabled us to understand the varying testimonies to the life of Jesus and the different tendencies of the apostolic age; and most of all, it has explained the seeming contradictions and conflicts of biblical statement which were in former periods the target of captious and often successful attack.

The work of the Higher Criticism has its purposes and its limitations. It is a means to the better understanding of the Word of God. If it can make more vivid and convincing the pages of the Old Testament and the New it performs an admirable and gratifying service. Whatever helps to the intelligent appreciation of the Bible is of undoubted value, for, as Mr. Gladstone has said, "All the wonders of Greek civilization heaped together are less wonderful than this book, the history of the human soul in relation to its Maker."

## Honour's Answer From the Battle Front

By Lauchlan M. Watt

Of the Gordon Highlanders, France

**L**ORDS of the world, be quiet;  
For I have seen  
The sorrows that have been,  
And the Great Cross of Christ, amid earth's riot,  
Stained with the blood of His fresh sacrifice;  
And I have seen the price  
Counted in lives of dearest things men loved—  
Dear souls, all beautiful, approved  
Of heavenliest purpose! And I care no more  
For what was reckoned best in days before  
This day of sorrow. I have heard deep pain  
Speak with the voice of gladness ere it died—  
Nor surely died in vain—  
In the vast Stillness, where we do not ask,  
As in our day of pride,  
The Why or How of life's divinest task,  
But are content to know  
That Love and Honour always wish it so.

In the long trenches, where the true have made  
Of their fair bodies Freedom's barricade  
Across our Europe, I have heard the breath  
Of ancient things, that never have known death,  
Though men believed them dead, and buried deep  
Under the easy sleep  
Of age-long sloth and money-purchased peace.  
Now they have found release:  
And nevermore shall our dreams be the same,  
But always shall we count it sin and shame  
To shut out God with gold, and selfish strife,  
As in the days ere Hate woke Love to life.  
Ah! not for such our loved ones stood in pride  
Of wakened manhood, till they fell and died,  
With the bright smile of dawn upon their face,  
But rather, far, that we, each in his place,  
Might still fight on till Victory's blast be blown,  
And the White Christ come, conqueror, to His own.

—British Weekly.

# The Courage of a Prophet

By Fred S. Nichols

THE rugged, intrepid prophet, with his thundering declarations of positive faith, has become the prisoner of humble interrogation. His dynamic conviction, repressed for a time in its expression, craves a satisfying reassurance. So in his characteristic way he strikes out for the source; he sends to the place of reassurance or of disillusionment, as the case may be. But what of this apparent change? It is seemingly a long journey from the confident "Behold the lamb of God that taketh away the sin of the world," to the uncertainty of "Is this the Christ, or shall we look for another?" Is John beating a retreat? Have we here a new Elijah running for shelter? Are we witnessing the fall of another of Israel's giants? Is there a collapse of his one big idea?

You may have been moved with the pathos of it all, for one instinctively feels that every lonely soul should at least see the promised land before Moab claims his body. We grieve in the eclipse of any hero's glory, and especially are we slow to think of such a waning of this picturesque blazer of spiritual trails. We would see him go down in the full flush of glory, the glory of Jesus, who finished the work his Father gave him to do, or of Paul, who kept the faith. Do not despair too soon; such a soul cannot suddenly become a complete wreck; the questioner may still be our courageous hero; the imprisoned may be a prisoner of hope. John's decreasing may in reality be an increasing.

## A COURAGEOUS QUESTION

Loyal followers have always been ingenious in the defense of their heroes, and in this supposed shielding of some of the characters of the Bible, they have unconsciously robbed them of much of their deserved glory. Now, it may be this well-meaning defense that hastens to John's rescue with the explanation that he is tactfully inquiring for the benefit of his disciples, that in his expanding unselfishness he may make it easier for them to transfer their allegiance from himself to Jesus. This is a heart-warming view to take of the incident. But one wonders if this interpretation is not with some based on the fallacy that a question such as this is weak and betrays a decaying faith.

Too often the idea has been that questioning has been altogether destructive and negative. At this point it is well for us to remember that instead of engulfing waves it has some-

*"Art thou he that cometh, or look we for another?"—Matthew 11:3.*

times meant a safe harbor, and that while some forms of questioning may neutralize power, it is no less true that blind faith has occasionally demonized it. If agnosticism is devilish, omniscience is blasphemous. It may be a wholesome frankness to say that John is here inquiring for himself as well as for his disciples. And when this position is taken we need not feel we are doing violence to John. The courageous acts of the prophets are many. But Elijah before Ahab or Amos crying for justice among the northern princes, or John in his positive exclaiming tones of the wilderness days, was not more courageous than this man here in the prison shades struggling with the questions of his soul. Dogmatic assertion at this time might have been but the confession of weakness, the playing of a coward's role.

The brave soul is the struggling one, and the struggling soul is the questioning one. Pharisaism is never conscious of any heights; its days are spent on a dead level, and hence its world is insipidly sure. In the courage of this question we should all be akin to John. We may be helped by noticing wherein the courage of it reflects credit on one of the world's worthy prophets.

## COURAGE THAT FACED DISILLUSIONMENT

These prison days were days of reflection for John, and it was the reflection that seasoned a flaming activity. There was no gloomy introspection, but a meditation of courageous purpose. There was a subordination of personal suffering in a faith that was reaching toward a satisfying reality. At all hazards, he would not follow an illusion.

Now, disillusionment is sometimes an awful blow; it comes with a force that staggers. You remember how the two on the Emmaus way walked and were sad, overwhelmingly sad, because a disillusionment had come. They hoped it was he who should redeem Israel. The personality that had cheered their oppressed spirits was gone and they had awakened to find their joy had been only in the land of dreams.

You are aware of the first blow of disillusionment that comes with a

more careful historic study of events and of men. Some characters are brought down from the clouds because of their flesh and blood and made to dwell among us. Some wars, while in the name of the Lord, have not been in the spirit of the Lord, as we had supposed. This may all be very wholesome, but at first the disillusionment is painful. Cowardice often shrinks from such a shock.

When the Greek tragedian Euripides disillusioned the mind of the Greek by lowering the glories of the Trojan war to a contemptible squabble, and by revealing the divine and fair Helen as a trouble-making coquette, it lost him many prizes and made him dangerously unpopular. Religious zeal persecuted, rather than be disillusioned by a new astronomy. Men are now occasionally found who still hold off disillusionment about the processes of life by facetious references to monkey ancestry. So fearful has man been of disillusionment that he has first ignored, then ridiculed, then burned at the stake.

It would be helpful for those who refuse to read certain books because of this fear to remember that any sane and lasting progress is based upon a reasonable amount of disillusionment. A saviour does not exist because our fear refuses the possibility of a disillusionment. Though painful, it is better for a devotee to find that the idol to whom he has prayed, and in whom he has trusted, is powerless. John had been fortified in the consciousness that Jesus was here, but he was courageous enough to risk a disillusionment by facing the issue squarely. If this was not the Christ, he wanted to know it. He knew that whistling did not eliminate the fact of tombstones. His was not the cowardice that refused to run a risk.

## COURAGE THAT PERSISTED IN HOPE

John not only faces disillusionment in this question, "Art thou he that should come?" but his is the courage of persistent hope as expressed in "or shall we look for another?" No more majestic structure has risen on any ruins than that which we see here. If the crash of disillusionment comes, he will look for another Christ. This is the courage of a hope that survives a shock, that weathers a storm. Some in their disillusionment become skeptical in belief or reckless in conduct. Some grow hard and callous and all spontaneity and enthusiasm go. They are resigned to anything; they hope for nothing. Not so with John; his faith is fundamental. With him, Je-

hovah is still in the world; the kingdom is assured some day; Jesus must come some time. His was not the spirit to say, If the evolutionary method is true, then I must give up my belief in God. If Moses did not write the Pentateuch, then the Bible is no more the Word of God for me. If the plea I have been making for Christian union is to fail, then I must give up all hope of union. John had too much courage to be afflicted with such a spirit; his was not the cowardice of such shallowness. He was building on something that enabled him to come back. His faith could recover a blow; it was unconquerable. We, too, in our religious experience should have a faith that disillusionment in one or many things could not wreck. Otherwise ye are building on the sand.

And this kind of a faith will nurture a charity that refuses to condemn a person as wholly and hopelessly lost who may doubt some institution or particular expression of faith. John had faith in the progress of spiritual things and in the coming of larger realities. If we become disillusioned about the effectiveness of certain church activities or denominational shibboleths or program of union, it does not follow that faith has been lost. Rather it may mean that after long wandering in a far country, we have come to ourselves and returned to our Father.

#### COURAGE THAT WELCOMED READJUSTMENT

As the refusal to send to Jesus would not in itself save a great truth, neither did the sending result in a complete disillusionment. The courage to run the risk does not imply a loss. Saviours do not depart because we make a little inquiry. In fact, in our disciple limitation some of the great forces we take to be menacing ghosts will, upon a little investigation, prove to be saviours of life. If John was brave in his willingness to face disillusionment and in the persistence of his hope, he was no less courageous in his readiness for readjustment. Evidently Jesus was not after John's pattern in every respect; he did not recognize all the features. He did heroic work with limited knowledge, but the glory is in the limitation that welcomed readjustment to larger knowledge. He would adjust himself to a somewhat different and richer Christ than the one for whom he had prepared the way.

This is something of the spirit of Huxley, who said he had resolved to follow truth wherever it led and at whatever cost. It takes a brave soul to welcome such readjustment days. We are all more or less indolent and cowardly here. We like to drive stakes and call things fixed and fin-

ished. A readjustment in thinking requires effort. In our civil and social life we continue in some ways, knowing better, all because we fear the troubles and difficulties of readjustment. There is an aversion to going all over a proposition when once we have reached the Q. E. D. to our own satisfaction.

The Pharisees knew the kind of Christ that was coming, and when one came who was not that kind, what did they do? Because of selfishness and cowardice they refused readjustment and took him to the cross. John was courageous enough to welcome an expanding readjustment to the greatness of the Christ rather than demand a diminishing readjustment in the life of the Master. Learning the way of the Lord more perfectly may demand a readjustment in our thinking, in our personal conduct, and in our social attitude and labor. Because such readjustment may be necessary, we ought not to be too cowardly to make our investigations. May John's courage inspire us at this place.

#### THE REWARD OF COURAGE

That Christ appreciated the courage of this sincere and reasonable question, we may be assured both from his eulogy of John and by the answer he returns to him. Do not think John is a reed shaken with the wind because he asks this question, for a greater hath not been born of woman than John—yea, he is more than a prophet. How this considerate recognition increases our devotion to Jesus! Like all of his teachings and miracles, it shows his profound respect for other personalities. What a different idea he had of strength from those about him! And in his answer, Jesus is a real saviour to John that day. He did not suspect his loyalty nor did he silence his questioning. Christ is the saviour of our life because the honest questions of our souls are answered from the depth of his soul—"deep answereth unto deep." He gives light. His reply was not an arbitrary claim of authority expressed in "I am the Christ."

The nature of the reply, some would have us believe, was such because that Jesus did not care to disclose his identity at this time. This may be true. But why not say that he sent back such an answer because it was more authoritative and satisfying than any other he could have given? Complex and abstract statements would not suffice at this time and Jesus knew it. "Go tell John the things which ye hear and see! the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings

preached to them." These were the words sent back to the courageous, waiting John. He is not to be disappointed; his inquiry has not gone astray. This man clothed in camel's hair and living on locusts and wild honey, not known for his profoundness nor admired because of his versatility, has the gift of knowing the works of a redeemer and appreciating the fruits of a saviour's life. Jesus based his claim at a place that satisfied John.

#### THE SATISFYING ANSWER TODAY

And the answer Jesus gave to John is the sign by which we conquer today. When the other religions of the world ask concerning Christianity, the effective and satisfying answer will not be in the abstract speculations of the theologian or philosopher, but in the hospitals, orphanages, and schools of the missionary and in the democratizing labors of the social redeemer. This is the religion from above, for it draws all men to the abundant life. And it is only as Christianity mingles thus in the world that every imprisoned soul will be satisfied with the divine claims.

This in substance, too, is the answer the church must give the world. When the world asks, Is this the forceful and helpful institution above all others or shall we look for another? what shall the answer be? Shall it be a discrediting in the inquirer of all sincerity? Shall it be an expression of impatience? Shall the answer fall back on the idea of infallibility or divine origin? Such an answer will not only fail to kindle any passionate enthusiasm, it will not even satisfy. In our ministry to the world we must be outstanding in our faith in the kingdom and in the sacrificial service needed to bring it to pass. Our creeds, written or unwritten, will not satisfy. Our only satisfying answer is in the measure in which we reflect in an institutional way the life of the Galilean servant who went about doing good.

Iowa City, Ia.

"The message of the hour is for the main body to come up to the firing line."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Not how much of my money will I give to God, but how much of God's money will I keep for myself?"

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."



# Jesus and Pacifism

By George A. Gordon

THE disciples of Jesus, while slow to accept the challenge of brute power, could not allow themselves and their cause to be crushed out of the world by barbarian man. There is no contradiction in the behavior of the peace-loving men who formed Cromwell's Ironsides, when before going into battle they sang, "Let God arise, let his enemies be scattered." The cause of Cromwell and his army was the freedom of England from the mendacity and intolerable tyranny of the King. There is nothing un-Christian, as a last resort, to refuse to allow the worst men to degrade the best. A noble comprehensiveness will find all the precepts of Jesus harmonious with one another when the troubled environment of man is seen steadily and seen whole.

## A ONE-SIDED VIEW

Some of the ablest and best of my younger brethren in the ministry differ with me here. I admire their elevation of character, their splendid idealism, their lofty unconcern for the unpopularity of their views when the life of the truth, as they see it, is at stake, their complete sincerity and their noble readiness to seal their faith by heroic sufferings.

My objection to their interpretation of the gospel is that it is one-sided, it lacks comprehensiveness; they do not see the teaching of Jesus steadily, they do not see it whole. They speak of Christianity as if it were an alien in God's world, with no profound and everlasting affinities with the mighty instincts that burn and breathe in the human heart, and that are the aboriginal witness of God's

*"Render unto Caesar the things that are Caesar's and unto God the things that are God's."*

presence with men. Christianity is thus a stranger in a strange land, having no eternal sympathies with the obligation of the husband and father to defend his wife and his children, no regard for the duty of the free-man to meet the aggressor against his country at the boundary lines, as the Greeks, first at Marathon and later at Thermopylae, met the invading Persian hordes, no bugle blast of inspiration for the lover of man, and the best that man has achieved, devoting himself in life and in death against the ruthless brute who would trample the fairest civilization into a desert waste.

## THE TIDES OF THE ETERNAL

If the religion of Jesus is the eternal thing it has been held to be, it must be capable of putting itself in alliance with all that is great in normal human beings, with all that is essential to the material, intellectual and moral order of society; it must be able to enter the entire circle of our interests; otherwise it cannot enrich, exalt and save them with an everlasting salvation.

The tides against which no religion and no teacher can make headway are the tides of the eternal as they flow in the instincts of motherhood and fatherhood, as they flow in the complex of instincts that make the conscience of the strong in his sense

of obligation to the weak who have taken refuge in the shadow of his manhood.

Jesus recognized the necessity of government; he recognized therefore the further necessity of physical force to protect society against the enemies within its bounds, he recognized therefore the ultimate necessity when all other ways and means had failed, as a last woeful resort, the appeal to arms in a purely defensive warfare against the enemies of society, and for maintaining in being the sovereign achievements of civilized and Christianized men.

## SOME THINGS WORTH DYING FOR

Jesus held that some things are worth dying for. He might easily have run away and escaped death if he had been willing to save his life by the betrayal of his cause. His cause was his life; it was the joy set before him; for it, he endured the cross and despised the shame. What he held as truth for himself, he holds as truth for his disciples.

There are some things worth dying for. Among these are the sanctity of womanhood, the safety of children, the security of the things essential to man's life, the integrity of the state, the majesty of righteousness, the honor and freedom of the United States of America. If these precious things can be secured by wise delay, by moral power alone, let us lift our hearts in thanksgiving to the Highest; if moral power is finally set at naught, let the aggressor meet the invincible defender of the humanity of the nation and the humanity of the world.

Boston, Mass.

# America, a Debtor Nation

By Jefferson D. Garrison

GERMAN and Jew, Greek and Italian, Swede and Dane, Austrian and Russian, Bulgarian and Roumanian, Japanese and Chinese, Frenchmen and Englishmen—these peoples from over the seven seas have not been put into the melting pot of America to produce a discordant, divided nation. There is a divine purpose to be seen in the destiny of this republic of civil and religious freedom.

## THE WORLD'S TESTING GROUND

America is the testing ground of the world. Here is God's chosen

place to work out before mankind a great, unified brotherhood of all the races, strong with the strength of all the peoples it represents and unselfish because it realizes its debt to all those who have brought it imperishable aims and ideals. And realizing this great debt, America, the debtor nation, now stands ready to pay the price it owes to humanity. Even if needs be to perform this service for God and humanity we must enter war to defend Germany from herself, we shall wage war as a debtor nation, thankful to God for the blessings He has brought to this land

and for Him ready to give our all that His purposes may prevail among all nations.

We will never fight in hate. America is not a land of haters. We forgot our troubles with England. The North forgave the South long ago. We have forgotten the late unpleasantness with Spain. And even if we have trouble with Germany we are not going to hate the Germans. There are just as fine, intelligent and Christian souls among them as among any other people. We may have to show them their mistake, but we will not hate them, and the world is going to

be a great deal better after this great war crisis is over. God is moving back of it all toward a new civilization, a new order of things, and if America fails now to carry out her destiny God will find another generation or another people in another land to carry out His purpose of a great brotherhood leading all the world in His chosen work.

#### BENEFITS MUST BE PASSED ON

Moral obligations are seldom paid to the person or persons through whose kindly offices we are become indebted. If ever paid, it is by the recognition, with its consequent logical action, of the continuity of principles and generations. These principles are unchanging and the generations present the same need which can only be met by the man who is passing, acting for the benefit who is coming on the stage of action, in the hope that the beneficiary will face the future with the same intent.

Children can not repay parents for the trouble of their upbringing, except in the performance of parental duties in their turn. It is well for the social order that they can not, because social obligations so paid would prevent interdependence and the constant development of society.

Nature does not expect the clouds to return the moisture to the fields from which it came, but will have performed their function if they return it to any needed place. If the clouds fail the system fails, and if

a human being fails to perform his moral duty, by so much the moral system fails.

#### WHY THE JEWISH NATION FAILED

The Jewish nation failed because when Jesus came looking for fruit He found nothing but leaves. He found a beautiful tree, highly ornamented with a well-developed ritualism and symmetrical with an attractive body of traditions, but barren. If God had conceived no mission for them but their own self-content, they had been exonerated, but God was thinking of the same world He had in mind in making the promise to Abraham, "In thee shall all the nations of the earth be blessed." They had every reason to be cosmopolitan, because they had drawn their resources from every nation under heaven, but they thought to turn all this to their own national account.

Now, America is in a position similar to the Jews at the time Jesus came demanding world fruit. Shall He find nothing but leaves? We have drawn our vigor, industry, initiative, laws, institutions and idealism from every nation on the earth, and shall we think only of ourselves? God is at work for the second time trying to establish internationalism and humanitarianism by welding these conflicting elements into a united world force and purpose. Can He fail and civilization succeed?

The true Christian conception is

that the fortunate are debtors to the unfortunate, the man who knows to the man who does not, the physician to the sick, the minister to the sinful, wealth to poverty. If we see and act upon this, the distress of the world would be relieved, and if we should recognize this other sound principle of society, that prevention is better than cure, the distress would never return.

#### WHY ALL MUST PAY

Since we are the beneficiaries of the good intention of others whom we have never been able to pay in person, God will not hold us guiltless if we do not pay this debt to those who have the same need that brought the messenger to us.

Just now we are threatened with the breakdown of all international laws and treaties. What are our duties in the present crisis? The answer is not to be found in the concern which we have for our national rights, but rather in the concern of those peoples who have a right to expect "the strong to bear the burdens of the weak." We shall be called upon to enter the councils of war that we may thus be in the councils of peace. If the course of the belligerents had been such that we could have been acceptable to them as an intermediary, we need not have entered, but Divine Providence has not seen it wise to so overrule. Let us not mistake our mission to speak for a higher civilization.

North Park Church, Indianapolis.

## "This One Thing I Do"

A Tribute to Archibald McLean

By F. W. Burnham

THIRTY-FIVE years ago A. McLean saw a task to which a great and growing people ought to set their hearts and their hands. It was a neglected task. It was not popular then. It needed an advocate and an apostle. To that apostleship God called him. As one sent upon a mission he set about that task with an absorbing purpose and passion which have held true through more than a third of a century. One purpose has been his, a purpose which has occupied his thoughts by day and his dreams by night. That purpose no enervating prosperity has weakened nor distracting calamity daunted. In the pursuit of that purpose he has never faltered nor has his energy failed. As needle to the North, as dipper to the pole star, as planet to the sun he has held to his compelling objective.

And that one purpose has not been to be the pleader for a special interest.

It has not been to be the agent of an institution, nor to be a cog in the machinery of a church. A. McLean has not been a crank; but a dynamo. He is not a functionary nor a dignitary, though he can function with dignity. He is a seer and leader of men.

#### NO PLEADER FOR A SPECIAL INTEREST

His one purpose, clearly conceived, has been to be the prophet and apostle of Jesus Christ calling his people to the task which our Lord set for His church, and, by every means within his power and every agency consecrated by the Holy Spirit, to hold that people to that task through all the changing vicissitudes of the fleeting years.

In the prosecution of that purpose he has found the mind of childhood and instructed it in the way of the Lord. He has laid his hands upon Youth and Strength and Culture and

Beauty and consecrated it to Christ's service. He has challenged Manhood's hoarded store and transmuted sordid gold into tools for the King's hands. He has shown men a better way to live and a nobler way to die. He has made death a gateway into perpetual partnership with Christ in the extension of His kingdom. He has given wider meaning to the hope of immortality.

#### "THE TRAVAIL OF HIS SOUL"

By fidelity to this purpose through thirty-five years, he has seen his people rise to their task with a growing consciousness of strength. He has seen the fields of the world entered, a share in the world's redemption assumed. He has seen new boundaries set for the Kingdom of Christ. He has seen the coming of the Great King. "He has seen of the travail of his soul" and found satisfaction in God.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

## "League of the Kindly Tongue"

An interdenominational movement, now three years old, is the League of the Kindly Tongue. Rev. William D. Marsh, Methodist pastor in Appleton, Wis., originated the organization. There are 21,000 members. There are no dues and the members promise to abstain from unkind speech, and, as often as possible, in the spirit of Christ to speak words of cheer.

## Free Lectures on Luther

The Presbyterians will do their part in honoring Luther this year. Dr. J. E. Clarke, of the college board of that denomination, has prepared a stereopticon lecture on that theme and ten sets of slides will be circulated free within the denomination.

## Facts of Indian Evangelization

There are 325,000 people in the United States and Alaska classed as Indians. Indians have been subjects of evangelizing efforts from the earliest periods of the white occupation of the continent. Less than 40 per cent of them profess the Christian religion. About one-half of these are claimed by the Roman Catholic Church, and the remainder by the various Protestant denominations. Among these the Northern Presbyterians and the Episcopalians lead, the former with 9,000 Indian members, the latter with 7,000. The Baptists have 5,408, and the Methodists 5,300.

## For Ministerial Relief Funds

At a conference held recently in the office of the Board of Conference Claimants, Chicago, between Dr. William H. Foulkes, of the Presbyterian Church, and Dr. J. B. Hingeley of the Methodist Episcopal Church, plans were made for an intensive interdenominational campaign for pensions for retired preachers. Doctor Foulkes is general secretary of the Board of Ministerial Relief and Sustentation Fund of the Presbyterian Church, with headquarters at Philadelphia, and Dr. Hingeley is corresponding secretary of the Board of Conference Claimants of the Methodist Church. At the conference it was announced that the

Board of Conference Claimants of the Methodist Episcopal Church and the Board of Ministerial Relief and Sustentation Fund of the Presbyterian Church had been made residuary legatees of an estate of \$500,000 by the will of Doctor Sinclair, Denver, Colo. Doctor Foulkes also announced that the Presbyterians had recently received two notable gifts from laymen; one was the gift of \$50,000 to be added to the permanent endowment funds of the Sustentation Department, and the other was a gift of \$100,000 to be added to the Permanent Fund of the Relief Department as a memorial to the donor's parents. Doctor Foulkes withheld the names of the donors.

## Farms Grow Many Preachers

Statistics compiled by the Association of American Colleges indicate that thirty-three per cent of the ministers in the Northern States came from the farm. The parsonage is the next most fruitful source of ministerial supply, eighteen per cent of all ministers in these states being also sons of ministers. Other vocations furnish recruits for the pulpit in the following percentages: Physicians, 2 per cent; clerical workers, 4 per cent; carpenters, 5 per cent; merchants and laborers, each 8 per cent; all other vocations, 20 per cent.

# Armenian Martyrs

By James Bryce

IN THE history of the early Christian church there are no figures so glorious, none of which have continued to be so much honored by the church all through its later days as those of the martyrs, men and women who from the time of Nero down to that of Diocletian sealed with their blood the testimony of their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres, many thousand have died as martyrs; by which I mean they have died for their Christian faith when they could have saved their lives by renouncing it.

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics, most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed and no differences between one class of subjects and another. They saw that the Christian part of the population, suffering under constant oppressions and

cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism.

Surely the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some in territory occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of northern Syria where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them and their friends in Europe hope that generous charity of America, much as it has already done, will respond once more to the appeal made to it.



# Social Interpretations

By ALVA W. TAYLOR

## Some Fine Books From the University of Chicago Press

**THE PSYCHOLOGY OF RELIGION**, by George A. Coe of the Union Theological Seminary. 365 pages, \$1.50. University of Chicago Press.

"The Psychology of Religion" is, of course, the psychology of the religious experience of individuals. Professor Coe has been gathering material and making observations for many years. In his work as a teacher in the field of religious education he has been able to procure data not only from the experiences of great numbers of students, but has also conducted experimental or model Sunday schools and thus had at his hand a source for data that is perhaps even more valuable than that of students, who must largely read backwards in their own experiences to answer questions. To this is added the ethnological materials that are at the scholar's hand. There have been a dozen men working in various phases of this field, but Professor Coe has perhaps succeeded best in covering the whole field and in giving a well-rounded treatment of it. He attempts to free himself of the "psychologist's fallacy," but frankly uses his own experience. Professor Coe candidly confesses his faith in the great fundamentals of our religion and treats ethics as a social science; religion itself is essentially a social phenomenon in that its evolution is a part of the general social evolution, its theology at any stated time reflects the social organization of that time, and its code of morals is more or less the direct product of social progress. Even the hope of immortality the author finds to be social, feeling that life after death has little value apart from its social satisfactions. The book is written in Professor Coe's usual readable style and any intelligent layman can read it with satisfaction, though he would perhaps better read the more technical first four chapters last.

\* \* \*

**THE FUNCTION OF SOCIALIZATION IN SOCIAL EVOLUTION**, by Ernest W. Burgess of the University of Chicago. 237 pages, \$1.25.

This is an excellent volume for partisans of the Marxian theory of economic determinism as well as all disciples of the materialistic school. The thesis developed is that all those more material factors of progress, such as physical environment and

heredity are really of less importance than social environment and heredity. Ward's theory that the spiritual values of civilization spring so directly out of its material conditions that there is little need to pay any attention to anything but the securing of proper physical conditions is combated with the theory that these physical goods acquire value and appreciation only in the measure that we cultivate the spiritual values. We might disagree with Professor Burgess's contention that the final consideration in the socializing process is that of developing personality, but will not disagree with his description of personality at its highest as that character which most adequately enters into and co-operates with all the social processes of value to mankind. Why seek to delimit the final values as either social or personal? Invention and discovery are conditioned by socialization; the rate and direction of social progress is determined by mental attitudes; ideals are the plastic ends of morals, customs and conventions—by them comes that "oughtness" out of which the ethics of tomorrow will be made; the socializing process is not one of knowledge alone, any more than it is determined by material goods alone, but of a complex of knowing, feeling and willing and such an attainment of self-control that the individual will at all times modify his action to promote the highest good of all. In other words the social problem is not fundamentally economic; it is fundamentally one of spiritual values and morals.

\* \* \*

**SLAVERY IN GERMANIC SOCIETY IN THE MIDDLE AGES**, by Agnes M. Wergeland. 158 pages. University of Chicago Press, \$1.00.

**HISTORY OF THE WORKING CLASSES IN FRANCE**, by Agnes M. Wergeland. 136 pages. University of Chicago Press, \$1.00.

In both these volumes Professor Wergeland, late of the University of Wyoming, has done a painstaking piece of work. The second volume is a sort of rescript or review of Levasseur's great work on the history of industry and the working classes in France previous to 1789. It furnishes an admirable short introduction to an understanding of the industrial factors in the French Rev-

olution. In the first volume is found a thorough-going inquiry into the question of slavery among the medieval Germans, and it is not a pleasant picture, though perhaps not different from what might be presented by any like presentation of the slave's status and rights (?) among other peoples of the time. Both books are most readable and valuable documents in the history of the evolution of labor from the condition of slavery and serfdom to that of freedom.

\* \* \*

**HANDWORK IN RELIGIOUS EDUCATION**, by Addie Grace Wardle. 143 pages. \$1.00. University of Chicago Press.

Secular education, so-called, tends more and more to utilize muscular activities as a medium for training the senses and to impart ideas through activities of the pupil. This little volume—one of the University of Chicago's series on principles and methods in religious education—brings the method and a wide variety of suggestion as to material over into the field of religious instruction. Creative work is not only the natural way to develop minds but to build character as well. The author formulates first, in each chapter, the modes of activity in their relation to the end sought, and then suggests the materials to be used in actual class room work. The teacher who uses this method will need more room and to give more time than does the average teacher in our present easy-going method of Sunday school work—but until that is done we can hardly profess efficiency in this field.

\* \* \*

**THE COUNTRY CHURCH AND THE RURAL PROBLEM**, by Kenyon L. Butterfield, President of Massachusetts Agricultural College. 153 pages, \$1.00. University of Chicago Press.

It is a rather notable fact that teachers in the agricultural colleges take a more active part in religious work than do those of any other department in the modern state university. This is doubtless due to the practical character of their work and the inevitable recognition of the part the church plays in rural life. President Butterfield is not only a leader in the agricultural field, but in the religious as well and in this volume presents the functions of the rural church from the all-round viewpoint of social and community welfare rather than from that of the building of a church for its own sake.

# The Sunday School

## Who Sinned?

The Lesson in Today's Life\*

BY JOHN R. EWERS

"TEACHER, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither did this man sin nor his parents; but that the works of God should be manifest in him." There is a great and needed teaching. Millions of people cannot get rid of the idea that affliction is due to their sin. Now it is quite possible that



certain blindness is due to parents' sin. We know that. It is also possible that certain blindness is due to our own sin. We can see that. But this case was not due to sin at

all. One out of every 1,000 in Europe (before the war) was blind. Even today in Palestine one out of every hundred is blind. Sore eyes are common and preventive measures are not known. In such a case it is no more a sin for a man to be blind than for his child to have the measles.

But let us get at the heart of this lesson: why are we afflicted? A child is taken from us—is God angry? We fail in business—is God displeased? Prolonged sickness is our lot—is God chastening the son that he loveth? I heard a man lecture recently, saying that God thrust these thorns into our flesh for a purpose. The book of Job deals with this problem—but not until Jesus died on the cross as God's particular son, was the mystery cleared—then it became apparent that God might still love us and not spare us suffering. The sooner we get rid of a capricious God the better! God is not a great Gorilla, waiting with a club to bloodily bruise us! God is not in the business of handing out death, failure and pain lawlessly.

I entered a home where a little child had been taken. "O what have I done," said the young father, "that God has punished me in this man-

ner?" "Nothing," said I, "God is not punishing you." And then we sat down and tried to think the thing through. The death of that child was due to perfectly clear causes. The parents were not at all to blame and the merciful Father in Heaven was not cruelly hurting them. A man lost nearly all his money in one deal. He had the same notion. He thought that God was punishing him. He spent sleepless nights examining his past life. He said to me: "I know I have not been a saint, but I have never done anything very bad that I know of." "Who sinned, this man or his parents? Neither!"

It is said that our sermons and Sunday school lessons are quickly forgotten. That is only a half-truth. Some old preacher first announced this diabolical idea that when a man was afflicted God was punishing him,

and how that idea has persisted! If only our good ideals could last as long. But it is not true. Let us clear up this false notion and thereby bring relief to many a burdened mind.

It is strange how deeply this notion is imbedded in our souls. As soon as misfortune comes we immediately ask the above question. We wonder what we have done that God should punish us. Why blame God for ignorant doctors, careless nurses, improper quarantine, complex social conditions, crowded cities, miserable diet, overwork, neglected conditions? Why blame God for the dry season and the slump in the stock market or the dishonest purchaser? I suppose we all feel that we have sinned to a greater or less extent and therefore must not complain when the punishment falls, but that punishment will come lawfully, in the realm of definite cause and effect. There are blind children because of sinful parents; there are blind men who made themselves blind. There are blind saints. No, God did not kill your child or ruin your business to punish you. Remember the word, "NEITHER." The important factor is to see that the works of God are manifest in us.

## Invocation

By Wendell Phillips Stafford

THOU whose equal purpose runs  
In drops of rain or streams of suns,  
And with a soft compulsion rolls  
The green earth on her snowy poles;  
O Thou who keepest in Thy ken  
The times of flowers, the dooms of men,  
Stretch out a mighty wing above—  
Be tender to the land we love.

If all the huddlers from the storm  
Have found her hearthstone wide and warm;  
If she has made men free and glad,  
Sharing with all the good she had;  
If she has blown the very dust  
From her bright balance to be just,  
Oh, spread a mighty wing above—  
Be tender to the land we love.

When in the dark, eternal tower  
The star clock strikes her trial hour,  
And for her help no more avail  
Her sea-blue shield, her mountain mail,  
But sweeping wide from gulf to lakes  
The battle on her forehead breaks,  
Throw thou a thunderous wing above—  
Be tender to this land we love.

\*The above attitude is based on the International Uniform lesson for April 1, "Jesus Gives Light to the Blind," John 9: 1-38.

# Disciples Table Talk

## Good Words for Central Church, New York

A weekly devoted to the interests of the upper west side of New York City, recently printed a two-column story of Central Church, New York, of which Finis Idleman is pastor. A brief extract follows: "Central Christian Church is one of the most interesting of the pioneer churches in the city of New York, owing to its phenomenal growth and its varied work in the missionary field since its organization in 1810. It has had a continuous history of unbroken communion service every Sunday for one hundred and seven years. The present pastor, Rev. Finis S. Idleman, received a call from a Des Moines church, with a membership of about twenty-five hundred, to the Central Church about one year ago, since when the congregation has increased 25 per cent. Mr. Idleman is a member of the Executive Committee of the Federal Council of the Churches of America. He is also a member of the Christian Union Commission of the Disciples of Christ."

## At First Church, Bloomington, Ill.

There were one hundred and eight accessions to First Church, Bloomington, Ill., during the period from January 1 to March 1. Of this number eighty-three were by confession and baptism, and the others by letter and statement. The church is still reaping, either directly or indirectly, a harvest from the recent union revival services held in Bloomington by Evangelist Bob Jones and party. The mid-week prayer services at First Church have averaged above one hundred and fifty in attendance for the last month. The minister, Edgar DeWitt Jones, has been giving brief Bible studies at the mid-week service, followed by baptismal services. The annual Good Cheer banquet of First Church will take place on the evening of March 29, in the departmental rooms. The out-of-town speakers will be John I. Gunn of Marion, whose topic will be "The Church of Drumtochty," and Dr. Joe Bell, distinguished Methodist minister of Illinois. For six months the pastor has been preaching a brief sermon each Lord's day morning for the children. This feature has grown upon the congregation and in favor with the children. First Church, in all departments, is thriving and full of hope.

## Elders and Deacons Conference in Missouri County

Missouri is getting to be the state of new ideas in the promotion of religious work. C. C. Garrigues, of First church, Joplin, Mo., writes that the recent Elders and Deacons Conference of Jasper county, held at Carthage was a decided success. Fourteen of the eighteen churches were represented. Sixty men were present. Some of these had come nearly thirty miles to be in the meeting. The afternoon session opened with a round table discussion of the Jasper county plan of work, led by Mr. Garrigues. F. L. Moffet, district president, brought a strong, thought-provoking address on "The Church." Mr. Moffet acted as toastmaster at the evening banquet session. W. P. Shamhart gave an edifying address on "Elders and Deacons and

the Minister." W. D. Moore led his hearers to the heights as he spoke of "Elders and Deacons and the Church." C. H. Swift brought up-to-date ideas on "Elders and Deacons and the Community." J. H. Jones, district superintendent, gave an informing and entertaining address on "The Preacher and His Job." These elders and deacons' conferences promise much.

## They All Praise The Century

The first subscribers to pay \$2.50 for their "Christian Century" were Mr. Rupert A. Nourse, of Milwaukee, and Mr. James M. Pickens, of Washington, D. C. Both these readers declined to take advantage of the two dollar rate during February and remitted for their renewals on the new rate basis, declaring that the "Century" was worth so much more than two dollars that they would not pay the lesser sum. These were but the first fruits of the new order. They were followed by many others who did likewise.—Office Manager.

"The Christian Century is a great and instructive religious journal which opens the very world to one's view."—Carl A. Burkhardt, Tabernacle Church, Franklin, Ind.

"I appreciate The Christian Century very much. You are certainly giving us a fine paper. If I could afford it I should like to send it regularly to several of my friends."—Tolbert F. Weaver, Dallas, Tex.

"It is not only a delight but a real inspiration to read its pages. It begins to look as if great victory were coming to those who have labored so faithfully at such a sacrifice and amid so many misunderstandings for many years."—V. W. Blair, Eureka, Ill.

"The Century continues to improve. Success to you."—C. C. Garrigues, Joplin, Mo.

"I have received my first copy of The Christian Century. The eighth article of Dr. Willett's series on the Bible is in this number. I thought at first that I would read it until I received the back numbers, but after sketching the first paragraph fairly twelve lines I could not stop till I read it all. It is the best on 'Translations and Revisions' I ever read."—Prof. C. H. Dutcher, Warrensburg, Mo.

"I wish you unlimited success with your most excellent religious journal."—Elmer Ward Cole, Huntington, Ind.

"For some INEXPLAINABLE reason I have never been a subscriber to The Century, but I have been intending to subscribe for the last four years. I have seen it at the desks of the most energetic and thoughtful ministers desks. I enclose two dollars for subscription."—R. L. Riddell, Cropper, Ky.

"I am enjoying The Century very much and my only trouble is that I cannot give it the time the contents deserve. May the paper grow and be glorified."—A. H. Cooke, Park Avenue Church, Des Moines, Ia.

## "Christian Century Day" at Eureka, Ill., Church

Editor C. C. Morrison spent Sunday, March 4, with Eureka, Ill., church, Verle W. Blair, pastor. He preached in the morning and spoke in the evening on his South American tour. Mr. Morrison also delivered several addresses to college groups, including the Bible College students and the regular chapel gathering. He was accompanied by Charles A. Young, who interpreted the work of The Christian Century to various groups and received a fine list of new subscriptions.

## Successful Union Meetings at Wabash, Ind.

Herbert Yeuell, who is leading in a union meeting at Wabash, Ind., in which the Disciples and Presbyterian churches are co-operating, writes that with such leaders as F. E. Jaynes, "man's man" pastor of the Disciples, and Dr. Little, former Presbyterian moderator, of the Presbyterian congregation, unusual success has resulted from the effort. It is found necessary to ask members of other churches to attend their own services on Sunday evenings, so great is the interest. At one service 125 persons responded to the invitation, at another over a hundred. Mr. Yeuell has declined two extended Chautauqua propositions in order to give himself exclusively to evangelistic work.

## A Big "Little" Church at Hyde Park, Chicago

A member of Hyde Park church, Chicago, has called attention to the fact that the 308 members there make up an organization that is in fact "bigger than nine-tenths of the 8,826 churches reported in the year-book." The church raised for local expenses last year \$4,787.93. Only 192 churches in the brotherhood raised more. There was \$1,903.08 given to missions and benevolence, and only fifty-four of the Chicago congregation gave more. The per capita of giving to missions and benevolence is \$6.18. Dr. E. S. Ames' sermon subjects during Lent are as follows:

February 25, "Can Man's Character Be Changed?" March 4, "A Letter to a Promoter of Missions." March 11, "Changing Men Through Physical Conditions." March 18, "Changing Men Through Social Influence." March 25, "Man's Power to Change Himself; Auto-Suggestion." April 1, "A Letter to a Lost Soul." April 8, Easter, "Continuity of Personality."

## Missouri Disciples to Meet in Mexico

The Annual Convention of the Church of Christ of Missouri will be held in Mexico, June 12 to 14, 1917. A cordial invitation is extended to the brotherhood of the state to be present at that time. Mexico is centrally located and is in easy reach of all parts of the state. The Mexican church will do its best to entertain all who come. For further information write Henry Pearce Atkins, pastor at Mexico.

## An Opportunity at Aurora and Ottawa, Ill.

H. H. Peters, the energetic secretary of Illinois Disciplesdom, writes hopefully of the work at Aurora, Ill. He quotes W. W. Vose, of Eureka, who has been spending a month with this church and that at Ottawa, as follows: "The work in Aurora is a trifle unsettled yet. The trouble has been in securing a place to meet. February 25th we met in a small



dance hall and had to rent chairs from outside. Lord's Day, March 11th, we will meet in a larger hall, which we think we can secure regularly. Something over seventy families have been found in this place who have had membership with the Disciples of Christ. Although quite a few of these have taken membership with other churches, still there are perhaps thirty-five to forty families who have remained loyal. I believe the main question here is a building, and I am hoping some Disciple of Christ in Illinois will come and see this city of 40,000 people without a Disciple church, and be moved to buy a good lot for them. Given the lot, I think they would erect a tabernacle at once. They are a brave, loyal set and need some outside encouragement." Mr. Vose writes of the prospects at Ottawa: "Ottawa is showing a fine spirit, and while we will not burn the mortgage for a year or two, we expect to cancel every other debt by the first of April. In fact since February we have raised enough money and subscriptions to do this. The ladies of the church will serve a men's banquet, Friday night, March 16th, in the church parlors. Fifty men are invited. A basement and other improvements are in prospect. The church is taking part in the city's day fight."

#### Help Evangelize Russians of New York

M. M. Amunson, secretary of the Disciples Missionary Union of New York City, writes that this organization has seen to the education of a young Russian, Constantine Jaroshevich, capable and consecrated, and wishes now to set him at work among the New York Russians, along with John Johnson, long a missionary there. But, alas! the Union is already heavily burdened. However, the Union proposes to furnish one-third of the \$720 per year needed on the condition that the balance be subscribed by others. Mr. Amunson's address is 358 St. John's place, Brooklyn, N. Y.

#### Men and Boys' Banquet in Missouri

C. C. Garrigues, of First church, Joplin, Mo., writes that there was held at this church a men's and boys' banquet under the auspices of the Personal Workers' Brotherhood. The boys were personally invited by the men. Each boy was seated with his host at table. Seventy-four were present. The toast of the evening, "Our Boys," was subdivided as follows: "What They Are Worth," "How They Can Make Good," "How We Can Help Them," "What the Church Owes Them." Other brief, impromptu responses were made.

\* \* \*

—J. Boyd Jones, of Central church, Terre Haute, Ind., was recently honored by being asked to address the Rotarians of the city. This organization is made up of one man from each of the professions and industrial organizations of the city.

—C. C. Morrison has been engaged at Liberty, Mo., to give the annual address before the C. W. B. M. Auxiliary and the Mission Circle, in observance of C. W. B. M. Day. The date is March 18.

—B. H. Cleaver, president of the Fulton County (Ill.) Co-operation, writes that the Fulton County Convention officers and other leaders held a "Midyear Board Meeting" at Lewistown, Monday, February 26. Plans were laid for a spring advance in the rural and village

Sunday schools, a unified missionary program was approved, and a county rally tour decided upon, to come before the Fifth Annual Convention at Vermont, next October. W. L. Hipsley is secretary of the Fulton County Co-operation.

—T. E. Tomlinson, of Hillsboro, Tex., has retired from the presidency of the Board of Trustees of Texas Christian University. He has served in this position for many years. S. J. McFarland, of Dallas, succeeds him.

—It is reported that every member of First Church, McKinney, Tex., to which W. P. Jennings ministers, contributes to the support of the church.

—Percy G. Cross, evangelist, has been called to the pastorate at Wichita Falls, Tex., and has accepted.

—Clifford S. Weaver, of Texarkana, Tex., endowment secretary of Texas Christian University, Fort Worth, has been elected chancellor of the institution.

—North Side Church, Omaha, Neb., is adopting the unified program of

morning services, and the South Side church is waging a campaign to lower the debt on its property.

—The Y. M. C. A. class of First church school, Lincoln, Neb., recently had charge of an evening church service. A chorus of thirty-six men furnished anthem music, quartets and solos. Lawrence Dry, assistant pastor, gave an address on "The Young Man and His Dreams."

—A. H. Cook, of Park Avenue church, Des Moines, Ia., writes that the congregation there has its vision fastened upon the prospect of a wholly new equipment. It is hoped an indebtedness of \$1,600 may soon be paid off.

—Bethany Assembly has engaged some of the world's best Chautauqua attractions for its 1917 session. Among them are Estelle Carson Jones and Gay Zenola MacLaren, both of whom will interpret some of the world's famous plays and books; Louis Williams, the electrical entertainer; Charles Crawford Gorst, the famous whistler and bird imitator; the Hruby Bohemian Orchestra;

## Two Stories of Successful Churches

### An Ohio Church That Is In Good Health

A diagnosis of the work of the church at Steubenville, O., to which Ernest H. Wray ministers, reveals a perfect state of health. Here are some of the evidences: Seven-eighths of the membership contribute to missions, with five living links under their support; the numerical growth of the church and school now demands a new building; a most successful series of meetings have just been closed, the theme of the services being "The Deeper Life"; the pastor did the preaching, and emphasis was placed upon spiritual living rather than upon increase of membership. The following is Mr. Wray's account of the meetings:

"In preparing for the meeting right conditions were fulfilled. The church realized that what we needed first of all was not large numbers of men and women to 'join,' but rather a deeper prayer and spiritual life. Those interested knew that if the conditions that brought about Pentecost were fulfilled the results of Pentecost would follow. The church abandoned itself unto prayer. On Wednesday, preceding the opening of the meeting, an all-day prayer meeting was held at the church, beginning at 6:30 in the morning. At different hours during the day the people came and went and all were deeply impressed and blessed. At the evening hour the day came to a close with a great meeting, which was addressed by H. Newton Miller of Bethany College on 'Prayer and the Deeper Life.' On leaving the building that night more than one said, 'Did not our hearts burn within us while he opened to us the scriptures?'"

"For his message in the meetings the pastor took up the Gospel of John and interpreted this wonderful message to the people from night to night. The special theme which was emphasized throughout the entire meeting was 'The Deeper Life.' The meetings were deeply devotional. From the very first the audiences were large and with the exception of a few evenings men and women made the good confession nightly. There were no spectacular methods used. The meetings were conducted in a quiet, dignified and devotional manner. At the close of

the meetings it was found that one hundred and forty-eight persons had made the good confession."

For the last three years Mr. Wray has been holding his own evangelistic meetings, assisted by Owen M. Walker, song leader and soloist.

\* \* \*

### Clearing Off Debts at Sharon, Pa.

About fifteen months ago Central church, Sharon, Pa., was in debt \$1,000, and could not raise enough money to pay expenses. R. J. Bennett was called to this church Dec. 1, 1916, from Wilmington, O. He began work with us along aggressive but efficient lines. He realized that a permanent work could not be carried on by spurts. He first began to formulate a church roll by discovering who were and should be members of the church. There has been a lopping off of members, which has been conducive to a stronger church.

Mr. Bennett is a missionary leader and he has emphasized the importance of contributing to all our missionary activities. The church has given to missions about three times more than ever before.

Evangelism has been emphasized only in a quiet manner, there being over fifty additions to the church during last year, under the preaching of our pastor.

In finances we have succeeded in paying off all debts so that the church and Sunday school passed into 1917 entirely free of debt. We have been paying Mr. Bennett \$300 a year more than we ever paid regularly before, and we are now able to permit him a month of vacation. Last year we raised about \$3,500 for all purposes. All are rejoicing.

On Dec. 10 about thirty-five men of the church took an every-member canvass, and now our problem of finances for this new year is practically solved. Our people pledged \$2,500 for current expenses and \$700 for missions. We hope this year to be the greatest year financially and spiritually in the history of the church. R. J. Bennett and wife have proved themselves to be faithful and efficient leaders and workers.

H. M. DERR,  
Chairman Publicity Committee.

The famous Dixie Jubilee Singers, and Julius Caesar Payphe, who will give his famous lecture on the Twenty-Third Psalm in the attire of a Shepherd of his native country. This lecture will appeal to ministers especially, and will be given during the Bible Conference.

—In the opening meeting of the Men and Millions Movement's campaign in Greater Cincinnati Friday, March 2d, it was announced that the Oklahoma and Southern Kansas campaign had carried the number of life cards signed well beyond 6,000 and that the total pledges to date toward the \$6,300,000 fund are over \$4,400,000. The Cincinnati meeting both in attendance and enthusiasm was one of the greatest that has been held.

—High Street church, Hamilton, O., C. R. Sine, pastor, has just closed an interesting contest with the Lindenwald church. High street gave Lindenwald a handicap of 20 per cent, but still won by 1,612 points. On February 18th there were 672 present. On February 25th all records were broken, with an attendance of 967, of whom 790 remained for the morning service, including the Junior church. This congregation has come into the living-link class the past year.

—Lin D. Cartwright came to the pulpit at Ft. Collins, Colo., two years ago, but already there have been 200 additions to the church membership. In a meeting just closed there were sixty-one added. R. A. Schell, of Boulder, Colo., preached and C. M. Howe and wife, of Iowa, led in the music. Mr. Cartwright is organizing a class of fifty in which "The Training of Church Members" will be used.

—About \$1,000 was expended for missions and benevolences by the congregation at First church, Ft. Smith, Ark., last year, under the leadership of J. David Arnold. Mr. Arnold is just beginning his third year at Ft. Smith, and finds all organizations in excellent condition. A pre-Easter campaign of evangelism is being promoted.

—Jasper T. Moses of Pueblo, Colo., is collaborating on a text-book in Elementary Commercial Spanish for the International Committee of the Y. M. C. A. He is under appointment to the Union Training School for Mexico whenever work in that unhappy country can be reopened.

—J. L. Deming, of Yale University, was recently engaged by the contractors of New Haven, Conn., to direct their side in a large carpenters' strike. He has succeeded in establishing the open shop principle in New Haven. He

longs for the west again and would be glad to find a suitable location here. His work is in sociology.

—March 11 was "Members' at Home" day in the Hyde Park church, Chicago. The members of the board, going two by two, called upon every member of the church between the hours of 3 and 6.

### NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—Since D. Roy Mathews came to the pastorate at North Shore church, Chicago, nine months ago, there have been twenty-nine new members added. The congregation raised five times the amount apportioned them by the Foreign Society.

—E. P. Wise reports "a quiet form of well-sustained enthusiasm" throughout the series of meetings just closed at East Market street, Akron, O., with home forces leading, but assisted in the music by the Gilfilin-Hatley quartet of young ladies. A good increase of membership is reported as a result of the campaign, 130 persons having come into the church fellowship.

—The congregation at Dowden, Ill., is seriously contemplating a new building. Both congregation and Sunday school have outgrown the present building. J. A. Clemens is leading the church into larger things.

—Guy B. Williamson, of Paxton, Ill., has been called to the ministry of the El Paso, Ill., church. The Paxton church is seeking his successor.

—The church at Colfax, Ill., is conducting a special pre-Easter campaign at regular services. On a recent Wednesday night thirteen children made the confession. H. H. Jenner and his congregation joined the Methodists in a Community Welfare Institute Sunday, March 4th.

—The McLean County (Ill.), Sunday School Association secured the services of R. P. Shepherd, of Chicago, for a series of Community Welfare Institutes during the week of March 4th to 11th. He spoke at Colfax, Hudson, Heyworth, Bloomington and Carlock. Mr. Shepherd's recent book, "Essentials of Community Efficiency," ought to be in the hands of every church worker of the brotherhood.

—The Ministers Association of the Disciples in Des Moines has undergone re-organization, having been amplified

to include all ministers of the Disciples in Polk county and will be so named to signify the change. W. A. Shullenberger, of Central, is elected president and W. C. Cole, of the Capitol Hill church, secretary.

—The chorus of Central church, Des Moines, forty-five in number, won first place in the competitive rendition of anthems at the Welsh Music Festival in Des Moines the last week in February. The same chorus also tied for second place in the competition of another member, winning prizes to the amount of \$325 and giving Mr. Jellison, the director, the gold medal as winning chorus-master. The following Sunday, when the chorus entered the choir loft, the entire morning audience arose with applause in their honor.

—The Board of Ministerial Relief of Indianapolis reports that for the five months of the current year to March first its receipts have amounted to \$31,934.22, a gain of \$17,931.35 over the same period last year. While there is a substantial increase in offerings from churches and the Bible schools have almost doubled last year's gifts, the principal gain is in annuities which go into the Permanent Fund. The increase in the pension roll continues to absorb all available money without advancing the inadequate scale of payment.

—F. A. Scott of Indianapolis has been called to the pastorate of the Allison church, near Lawrenceville, Ill. This is one of the best country churches in the brotherhood. They have a good church and parsonage, with two acres of ground, and have done a community work for years.

—It is reported that there are nearly 600 students of the Disciples of Christ in attendance at the University of Indiana this year.

—Robert Knight, student pastor of the Disciples at Purdue University, has found 259 students who are either members of or give preference for the Christian church.

—J. H. McCartney, of Modesto, Cal., Frank E. Herthum and H. V. White recently occupied the pulpit at Berkeley, Cal.

—Miss Agnes Pickering, an expert in rare books from the University of Chicago, has been spending several days at Transylvania College, and states that "the literary treasures of Lexington are of a richness utterly bewildering. The great libraries of the East have absolutely no such rare scientific books as

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—Paducah, Ky., Tenth Street Church has called to its leadership J. P. Bornwasser of Lagrange.

—A. R. Liverett, of Jefferson City, Mo., was recently invited to Eldon, Mo., to deliver an address before the men of the church at a banquet. Since W. L. Reese has been in this field, the last six months, over \$4,000 has been spent in improvements on the church building.

—F. Lewis Starbuck of Howett Street Church Peoria, Ill., gave an address at this church on "The Star of Greatest Magnitude," and invited the local chapters of the Eastern Star organization to hear him.

—W. V. Wilkinson has served the Brooksville, Ky., Sunday school as superintendent for forty-six years.

—Baxter Waters, of Lathrop, Mo., has been called to the pastorate at West End, Atlanta, Ga., and he is now in Atlanta looking over the work.

—P. J. Rice of First Church, El Paso, Tex., preached a sermon recently on "Finding Life's Values," with sub-topics: The Value of the Kingdom, The Social Significance of Becoming a Christian, and The Way to Happiness.

—Through the generosity especially of C. C. and S. J. Chapman and W. F. Holt, of California, Wilshire Boulevard church, Los Angeles, recently canceled an obligation of \$18,000 and raised enough additional cash to purchase a new pipe organ.

—There are 222 Disciple students in the University of Oklahoma this year. The Disciples rank second. The school is located at Norman.

—In a life work meeting held at Euclid Avenue, Cleveland, Ohio, under the direction of Miner Lee Bates, F. D. Butchart and David Teachout, fifty-three young people declared their purpose to take up college work, with view to entering upon Christian service.

—First church, Grand Rapids, Mich., has embarked upon a five-year program. Among the phases of work featured are evangelism, Bible study, a new building, more money for missions, more charity and social work, increased co-operation with other churches and recreational activities for the young people. W. V. Nelson leads at First.

—An unusually attractive program is being prepared in Bethany Assembly, the dates of which this year are July 25 to August 19. Many prominent speakers of the brotherhood are being engaged. The first week will be Opening Week, and the program will be a miscellaneous one. The remaining weeks will be Woman's Week, Social Service Week and Bible Conference Week. The Bethany School of Methods, under Dean Garry L. Cook, will parallel the last two weeks, beginning August 7 and closing August 17. The printed program will be a work of art throughout, and will be ready for distribution soon.

—The church at Liberty, Mo., recently celebrated the tenth anniversary of the dedication of the building there. Graham Frank, in a sermon preached two weeks ago, discussed the philosophy of H. G. Wells' widely read book, "Mr. Britling Sees It Through." This book is undoubtedly the foremost work of fiction growing out of the great war. Every wide-awake minister should read it.

—P. Y. Pendleton, for about a year pastor at Valparaiso, Ind., has been called to First church, Cedar Rapids, Ia., and will begin his new task as soon as he can be released from the Indiana field.

—B. H. Coonradt of Panora, Iowa, will preach a sermon on "If Christ Should Come to Panora" next Sunday.

—Lloyd Darsie, of Hollywood, Cal., is supplying the pulpit at San Bernardino.

—Henry C. Armstrong of Harlem Avenue church, Baltimore, Md., has an appreciative congregation. Some of the leaders recently made a quiet canvass, and as a result of the canvass Mr. Armstrong now rides about the city in his own Ford.

—Frank W. Lynch, minister at Sharon, Kan., has organized a church at Hazleton, Kan.

—W. L. Fisher, who has resigned at First church, Seattle, Wash., will not leave this field until July 1.

—First church, Tacoma, Wash., is endeavoring to pay off a \$10,000 debt by the issuance of bonds. Hermon P. Williams ministers at Tacoma, at the same time doing some special work in Washington University.

—F. C. Ford, of West Boulevard church, Cleveland, O., has accepted a call to Hillman street, Youngstown, O.

O. C. Bolman reports 21 additions to the membership at Greenville, Ill., during February. The Sunday school has reached the 245 mark and still grows.

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## A NEED REQUIRES A GREAT OFFERING

**Why a Great Easter Offering Is Needed  
by the National Benevolent  
Association**

**A Great Beginning**—We have made a creditable beginning in this Christlike ministry. The past justifies the public and the Christ in expecting that we will maintain our record. They must not be disappointed.

**A Great Family**—Under the blessing of God we have been permitted to bring together a great family of widows, orphans and the aged, numbering about six hundred. These helpless, homeless wards depend upon us. We dare not, we will not, turn them out to perish.

**A Great Demand**—Never in the history of the National Benevolent Association was there such a demand for service. The cry of distress of the hapless American victims of the European war is heard constantly outside our doors.

**Easter Our One Day**—Easter in the Bible schools is the one day in all the year devoted to this sweet and tender ministry. If the Easter offering fails, our homes fail, and the widow and the orphan will cry in vain to us for help.

**An Empty Treasury**—These homes are all full. Our treasury is empty, our credit taxed. Others cry for aid. God awaits our answer.

**The Will of Christ**—It is the will of Christ that the hungry should be fed and the naked clothed. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

**How Can Your Church and Bible School Aid?**—By trying to make the Easter offering unanimous in your school.

By trying to raise the amount suggested as the goal for your school, and by dividing the amount suggested, as a goal among the several classes of your school, that each class may have a definite goal.

By encouraging individuals to make thank offerings for birthdays, for wedding anniversaries, in memory of loved ones gone, in gratitude for the hope of the resurrection.

By making Easter Day, April 8, a day of great joy and thanksgiving in your church and Sunday school.

The enthusiastic entrance of you and your church and Bible school into fellowship with Christ in His compassion upon the poor, by the observance of Easter, will enable the association to secure the \$50,000 necessary for the comfort of the great family divinely committed to its care, and will bring the richest blessing of God upon you, for He said, "He that hath pity upon the poor, lendeth to the Lord."

All checks, drafts and money orders should be made payable to Mrs. J. K. Hansbrough and sent to the National Benevolent Association, 2953 Euclid avenue, St. Louis, Mo.

E. W. Elliott, of the church at Glasgow, Ky., writes that plans are going forward there for a two weeks' Easter meeting, the pastor preaching and W. E. M. Hackleman leading in song.

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# Pastors: Announce this From Your Pulpit!

## Why I Am A Disciple

*By Charles Clayton Morrison*

In the issue of March 29,\* and continuing for twelve or fifteen weeks, the editor of *The Christian Century* will begin a series of articles giving a personal statement of his reasons for being a Disciple. In this series Mr. Morrison will treat in the most intimate and candid fashion of the vital and urgent issues now confronting our people.

Every thoughtful layman and minister will be keenly interested in these articles. In view of this widespread interest, our present readers are taking special satisfaction at this time in commending the "Century" to their thoughtful acquaintances and in soliciting their subscriptions.

\*This series was at first advertised to begin March 15. The date of the first article has been deferred two weeks to allow the new subscribers who come in during March to "begin at the beginning." The suggestion for this postponement came from our readers who are cooperating with us to add 500 new Ministers to our list this month.

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IF THERE WERE NO RELATIVES—or no one able to carry this extra burden —

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